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OUR SUNDAY VISITOR

A NATIONAL WEEKLY

THE HARMONIZER

"The same motives which you have to eliminate DANGEROUS publications should prompt you to exercise your zeal in the diffusion of sound literature."—Cardinal Gibbons.

PRICE ONE CENT ($2 CENTS THE YEAR)

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Their Whole Creed Is to Serve God and Humanity

SISTERS OF MERCY.

Los Angeles Sunday Times, Aug. 6, 1916.

"A modest little news item tells us of an agreement between Russia, Germany and Austria to allow twenty-four nuns from their respective countries to inspect the prison camps in each other's domains and remain to nurse and care for wounded prisoners of war. It is a small enough concession, perhaps, but is bright with the evidence that concessions are possible.

"The cloistered nun has played a much larger part in this war than is suspected. In every war book published there is some reference to her amazing courage, her persistent good offices for friend and enemy alike, her calm pursuance of duty and mercy, her readiness with the soft answer that turneth away wrath. The wrecking of her convents, her churches, even the violation of her person, has not meant the wrecking of her faith, and in all the terrors and carnage that beset her she calmly continues to live the gentle ethics of the Sermon on the Mount.

"The fact that nuns have been chosen by the respective countries for the mission of inspection, report and mercy is a splendid testimonial of their integrity, of the faith which the belligerents place in their wisdom and understanding.

"There is a sweet calm about the cloistered nun which is rarely found elsewhere. Those of us who have had the good fortune to meet with them, to be the fortunate recipients of their ministrations, have never failed to be impressed with their amazing serenity, come what tribulations may. Their whole creed is to serve God and humanity; whatever their hands find to do, to do it with all their might. During the Boer War the writer well remembers how educational convents were turned into first-class hospitals over night, to which Boer and Briton were equally welcome, to which any one in any sort of trouble from anywhere could turn with the assurance of asylum and mercy. Quietly, persistently, unostentatiously, but with the implacable faith in righteousness which brooks of no denial, they establish themselves where terror and horror are fiercest, where misery is deepest and danger dire, fearless of death, careless of life, but always ready and capable to serve the torn heart or the broken body.

"The writer was once in a shipwreck when two nuns were on board. In the first terrible panic that ensued they both knelt on the tottering deck, offered a short prayer, then touched the captain quietly on the arm and asked for orders. One could never forget the relief with which the captain saw their serene faces. 'Gather the women and children at this end of the deck,' he said, 'and calm those frantic men.' It seemed a tall order, but without more ado they moved gently among the wretched crowds, smiling, soothing, commanding, with such amazing results that in a few minutes chaos was reduced to order, wild misery transformed to calm. And the fact that not a soul was lost on that ship was certainly due to their persistent gentleness.

"If 24,000 nuns instead of twenty-four could be exchanged between the belligerent countries, all who know the strength and influence of the gentle nuns could safely bank on an early peace."

One Excuse For Reformation Was to Loot

Rev. Dr. Jessopp, (Prot.) in his "The Great Pillage."

"When I talk of the great pillage, I mean that horrible and outrageous looting of our churches other than conventual, and the robbing of the people of this country of property in land and movables, which property had actually been inherited by them, as members of those organized religious communities know as parishes. It is necessary to emphasize the fact that in the general scramble of the Terror under Henry the Eighth, and of the Anarchy in the days of Edward the Sixth, there was only one class that was permitted to retain any large portion of its endowments. The monasteries were plundered even to their very pots and pans. Almshouses in which old men and women were fed and clothed were robbed to the last pound, the poor alms-folk being turned out into the cold at an hour's warning to beg their bread. Hospitals for the sick and needy, sometimes magnificently provided with nurses and chaplains, whose very raison d'etre was that they were to look after and care for those who were past caring for themselves—these were stripped of all their belongings, the inmates sent out to hobble into some convenient dry ditch to lie down and die in, or to crawl into some barn or hovel there to be tended, not without fear of consequenecs, by some kindly man or woman who could not bear to see a suffering fellow creature drop down and die at their own doorposts.

"We talk with a great deal of indignation of the Tweed ring. The day will come when some one will write the story of two other rings—the ring of the miscreants who robbed the monasteries in the reign of Henry the Eighth was the first; but the ring of the robbers who robbed the poor and helpless in the reign of Edward the Sixth was ten times worse than the first."

Bishop Denies That Catholics Owe Civil Allegiance to Rome

Savannah, Ga., Sept. 6, 1916.

I had begun to hope that the ideas which formerly were held in the country districts that Catholics had horns had disappeared, but I am beginning to believe that my hopes were premature. However, as you say that this charge is believed by persons who are otherwise well informed, I will say: Catholics in civil matters owe and pay allegiance and loyal support to no person, power or authority save the United States; that the Pope has no authority over us in civil matters; that no Catholic recognizes in him any right or title to have or demand civil allegiance.

Is that denial comprehensible enough?

Furthermore, I assert that we Catholics are more loyal to our institutions than others, or at least that our loyalty is based on much higher and stronger motives. We believe that all authority comes from God; that resisting lawful authority is resisting God; that our government is the lawful government in this land; hence with us loyalty to God and loyalty to the Republic go hand in hand, being based on the same motive and resting on the same authority—the Word of God. Can our Protestant fellow-citizens do better? Can they do as well?

Our loyalty to our country is not based on our grateful recognition of the freedom that we enjoy here; nor on the equality which is guaranteed by the law; nor on the absolute right which our constitution gives to every man to worship God as he wills; nor in the absence here of the special privileges granted the few by reason of accident of birth; but we love our country and are faithful to its laws and loyal to its constitution for God's sake and for conscience.

To say that Catholics are not loyal to this land is to be blind to the story which history tells. On every occasion when America called on her children none responded more quickly than Catholics. The war between the states, the Spanish-American and the recent flurry on our Mexican frontier showed the spirit and the prompt loyalty of American Catholics. Was there ever any doubt cast on the loyalty of the Federal commanders: Rosecrans, Keys, Dana, Lane, Newton, Stanley, Vincent, Harden, Harney, Hunt, A. J. Smith, Brisbane, Foster, T. K. Smith, Fountain, Terry, Reid, Whipple, Sturgis, Stone, Sheridan, Olmstead, McDougall, Kearney, Scammon? Yet they were all Catholics. Did any one in the South question the loyalty of Generals Northrop, Frost, Hardee, Jones, Beauregard, Gibson, Wayne, Jenkins, who fought for the Southern cause in the war between the states? Yet every man of them was a Catholic.

The highest judicial officer of the United States is a practical Catholic. Is Chief Justice White a loyal citizen of this land? Is Mr. Justice McKenna, one of the Associate Justices of the Supreme Court, a loyal American citizen?

The Constitution of this state, Georgia, declares: "Nor shall any person be denied the enjoyment of any civil right merely on account of his religious principles." Yet it is a notorious fact that attempts have been repeatedly made to deprive persons who were Catholics of some of their rights, and for no other reason than their faith. Again and again have competent men been defeated at the polls, when they were candidates for office, because they were Catholics. Ladies have been deprived of their position in the public schools—which are supported by the money of Catholics and non-Catholics — because they were members of the Catholic Church. North Carolina and Florida have been rather notable examples of this peculiar bigotry. Secret societies have risen and obtained a very large membership—the Know Nothings, the A. P. A. and now the Guardians of Liberty—whose only object was to deprive Catholics of their rights.

And these people accuse us of a lack of loyalty to American institutions. But what is the use of reasoning with such persons.

Many years ago Lowell said:

"The right to be a cussed Fool
Is safe from all devices human;
It's common (as a general rule)
To every critter born of woman."

✠ B. J. KEILEY,
Bishop of Savannah.

Editor of Secular Daily Comments on "New Patriotism" Now Working in the Dark

H. L. Mencken in the Baltimore Sun, Sept. 1, 1916.

"That knightly Anglo-Saxon who lately challenged me to embalm in this place a Joint Resolution of Congress aimed at the Papal spy system in the United States now calls upon give space to a long (and anonymous) give space to a long (and annonymous) manifesto denouncing various Latin dignitaries for voicing sniffish views of the American public school system. The only one of these malefactors quoted directly and by name is the Rev. Dr. Walter Drum, S. J., of Woodstock College. This is what he is alleged to have said:

"'The education of the will is left out in the courses of the high schools and universities. They are trying to teach the origin of human life, the biology of sex, to children twelve, thirteen and fourteen years old, and they are neglecting to teach these same children the will power which alone can prevent the child from misusing those things which have been taught.'

"In addition there is a very brief summary of other remarks by Dr. Drum, in which he is made to argue that this neglect of the education of the will is responsible for the 'increase of divorce, murder and suicide in America.'

"So far, so good. Examining them most carefully, I can see nothing to inflame the cortex in these asseverations. Of far more interest and importance than his actual discourse is the comment of the manifesto thereon. I quote a few strophes:

"'To hear our American public schools vilified and damned by a Jesuit foreigner, and to hear these schools which all true Americans admire pointed at as the cause of murder, suicide and divorce—and to have them so slandered in the presence of the Mayor of our city and in the presence of the superintendent and assistant superintendent of schools, is enough to make the blood of every true American boil with indignation. . . . If an enemy declares war against us, and if our public servants, whether civil or military, are found in communication with the enemy, on friendly terms with him, and are even discovered in his intrenchments as a friend of his, what would happen?'

"I preserve the English of the original. (Why is it that patriots always know their own language so ill?) Also, I turn to the current edition of 'Who's Who in America,' to find what godless monarchy of dark Europe spawned this 'Jesuit foreigner,' this bellicose and plotting 'enemy,' this damnably hyphenated Dr. Drum. Here is what I find:

Drum, Walter, college prof.; b. at Louisville, Ky., Sept. 21, 1870; s. Capt. John (killed before Santiago). . . .

"I am reminded here of a famous poem by Johan S. C. Welhaven, the Norwegian poet. It is called "Republikanerne" (i. e., Republicans, or, more accurately, Revolutionaries), and it is several times quoted in Henrik Isben's play, 'Little Eyolf.' This poem was written in 1839, at a time when the last struggles of Poland were inflaming the truculent youngsters of all Europe. It tells of a riotous meeting of French firebrands in a Paris cafe. They order champagne and call upon a stranger at a nearby table to join them in drinking a toast to Poland. When he curtly refuses they denounce him as a coward and a foe to liberty. He then quietly arises, bares his breast, and shows a startling network of scars. 'I got those scars,' he says, 'fighting for Poland.' . . . A sudden hush falls upon the bravos. 'They looked at each other,' says the poet. 'The stranger went his way. There stood their champagne — but they drank it not.'

"This Welhaven, by the way, was not popular in Norway. Like Ibsen after him, he had a way of letting the gas out of patriots. His sonnet cycle, 'Norway's Dawn,' published in 1834, was publicly burned by valiant patriots.

"I give space to the communications of my anonymous correspondent, not because they contain anything of importance, but because they throw a curious light upon that New Patriotism which now flourishes so gorgeously in the United States. This New Patriotism has two significant characteristics. One is that it seeks to set up a body of orthodox and impeccable doctrines upon a great variety of public questions, and to brand as traitors to the republic all persons who presume to dissent. The other is that its chief votaries shrink valiantly from anything approaching a fair and open debate upon their revelations. In both directions one sees plain manifestations of hard instincts—on the one hand, the impulse to crush all opposition by an overwhelming exercise of massed force; on the other hand, the disinclination to risk personal combat and injury. The persistence of the anonymous patriot, indeed, is one of the most significant features of politics in America. Today he seems to me firmly on his legs again."

Many, Like This One, Forsake All to Enter Convent

Debutante of Four Years Ago Forsakes Society to Devote Life to Religious Work.

Boston American, Sept. 11, 1916.

Philadelphia, Sept. 9.—One of the most ardent workers in the orphanage for negro children connected with the Convent of the Blessed Sacrament at Cornwells is Sister Mary Lucia, who took the white veil last August. The quiet young novice who daily gathers a little group of colored orphans about her for a lesson in religion was formerly Miss Lucy Drexel Dahlgren, heiress, and prominent in social circles here and abroad.

She is the daughter of Mr. and Mrs. Eric B. Dahlgren, and the eldest of six sisters. Mrs. Drexel Dahlgren was a daughter of the late Joseph Drexel, brother of Frances Drexel and Anthony J. Drexel. Mrs. Dahlgren's father left her $20,000,000 when he died a few years ago.

The pretty young novice's paternal grandfather was Rear Admiral Dahlgren of Civil War fame. He made a large fortune by the invention and manufacture of the Dahlgren gun. Mrs. Harry Lehr of Baltimore and Newport and Mrs. Charles B. Penrose of this city are Sister Mary Lucia's aunts.

The sweet-faced little woman in the black robe and white veil of her order, who goes so quietly about her duties at the convent, was one of the season's most popular debutantes when she came out socially in this city on her eighteenth birthday, four years ago.

After spending a year in study and work preparatory to taking the final cloister vows, Sister Mary Lucia continues steadfast in her intention of taking the dark veil for life after the two years as a novice are over. She is already planning to do active missionary work as a teacher among the negroes and Indians in one of the convent missions.

Some "Inside" Facts About the Catholic Church

CATHOLICS WOULD NOT GO TO CONFESSION IF CHRIST DID NOT COMMAND IT.

(By Rev. Thomas F. Coakley, D.D., Pittsburg, Pa.)

Catholics are reasonable people; they have common sense; they have education; and as there are about 300,000,000 Catholics in the world there must be some very valid reasons for their faith in Confession, otherwise they would not practice it. It is absurd to suppose that so many hundreds of millions of sane and sensible and educated people can be deceived on so important a point.

What then are the reasons? There are many of them, and space permits the discussion of only one.

Christ, speaking to His Apostles, (and through them to their successors to the very end of time) said "Whose sins YOU shall forgive they are forgiven: whose sins YOU shall retain, they are retained" (John 20:23).

Christ did not limit this wondrous power to His twelve Apostles. He knew they were to die within a few years, whereas sin was to be forgiven until the end of time. From the above plain, obvious and explicit passage, it is clear that our Lord conferred upon the Apostles, the power to forgive or remit sins. But there was also another power bestowed upon the Apostles, the power to retain sins. And not only were these powers bestowed upon the Apostles, but our Lord expressly pledged Himself that the exercise of these powers should be ratified by Him, in the same way that He pledged Himself to ratify in heaven what they should do, under the power to bind and loose (Matt. 18:18).

In conferring these important powers, our Lord did not intend to do an idle and useless thing. He wished these powers to be put into practical operation. The very act of conferring these powers was in itself a command to use them for the purposes intended. When the Constitution of the United States confers certain powers upon the different departments of government, it intends that they should be put into practical operation, and the officer who fails to do so is guilty of a dereliction of duty.

These powers having been given

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The Sole Purpose Is to Gain Political Advantage

RELIGIOUS PREJUDICE.

The Danville (Ill.) Press, Sept. 13, 1916.

"There comes to the surface in every political campaign things that have no proper place in politics—things that should have no bearing upon the results of the election. Politicians know the power of prejudice over the minds of men and know how easily men are influenced by whatever appeals to the passions, or to the sentimental mind.

"They very cunningly take advantage of this weaker side of men and endeavor to so excite them that they will vote against their real convictions. It is a trick of the trade, of course, but it frequently does the business and accomplishes what the politicians intend that it should. Dirty politics it is, but what care the politicians?

"The politician never looks beyond the barrel of swill. If he can get his nose into the trough the future may take care of itself. The poison that he has injected into the campaign and the injustice that he has done to opponents never causes him to lose a wink of sleep.

"The bloody shirt served as a battle rag for more than a quarter of a century, and politicians kept themselves in office by keeping alive the bitter strife between north and south. Had not the politicians and the office-seekers of the north made political capital out of the prejudices engendered by the Civil war, there would be no solid south today and the Republican party would have been a national instead of a sectional party.

"The Republican party was hemmed in by the Mason and Dixon line because politicians kept alive an issue that had been settled at Appamattox, and that had no proper place in any political campaign since the surrender of General Lee.

"In the campaign now in progress we hear much concerning the religious belief and church connection of certain candidates on both Republican and Democratic tickets. And it is quite probable that many men will vote contrary to their real convictions because of so-called religious prejudices.

"It does not seem possible in this day and age, when every line of our laws and constitutions proclaims and guarantees religious liberty, that any man should be questioned as to what church or to what creed he pays his devotion.

"It is the proud boast of American citizens that in this land of ours every man has the right to worship according to the dictates of his own conscience. The overthrow of this principle would take us back to the blackest hour of the Dark Ages and would destroy every vestige of religious liberty that we now enjoy. And yet politicians seek to stir up religious prejudice and religious hatred, and to destroy what it has taken centuries of time and oceans of blood to accomplish. And this for the sole purpose of gaining political advantage—of getting a larger share of the spoils of office."

How Catholic Answered One of Our Accusers Thirty Years Ago

Dear Rev. Mr. Green: Your admirable paper on The Bible in the Public Schools, which appeared in the Nashville American, gave me intense satisfaction. Here, said I, is an intelligent man, and as true-hearted as he is level-headed.

Two of your statements, however, struck me with unusual force, namely: "Catholics are not permitted by their pastors to read the Bible. . . They study the catechism, which treats largely of the adoration of the Virgin Mary," etc.

Now, since you are evidently sincere, you have not made these assertions without being absolutely sure of their truth. You would not utter such statements on mere heresay. You must, therefore, be acquainted with pastors who forbid Bible reading, and with Catholics who are not permitted by their pastors to read the Bible. On this surely I have built a splendid scheme.

Oh, my dear sir, our fortune is made. Do not be startled, but I assure you our fortune is made, if you but carry out my crude directions. Now attend:

I propose that we capture alive one genuine specimen of the priest who forbids Bible-reading. Such a curiosity has never been exhibited in these United States; and I'm convinced that he'd be a famous "draw." I have heard and read frequently of such creatures, more frequently even than I have read of the renowned sea-serpent. But, not only have I myself never, never caught a glimpse of either, but, also, I have never, never come across anybody else who had. Among my large circle of acquaintances, whether Catholic or Protestant, I have yet to find one man who can exhibit the priest who forbids Bible-reading. If you turn out to be that man, my long search is rewarded.

You are honest and intelligent: your letter evidences both. Therefore, it is impossible to suppose that you make statements, public statements, without being able to corroborate them.

"Habeas corpus, habeas corpus!" Let that be our banner. Produce the man, the priest, who forbids Bible-reading. Then cage him, label him large and conspicuously, "Only Living Specimen of the Bible-forbidding Priest on Exhibition in America. Greatest Show on Earth. Most Genuinely Authenticated Curiosity in any Museum."

Can't you see, my dear sir, that our success is assured? Barnum and Forepaugh would wilt before us. The mermaid, the wild man, the two-headed girl, would fade into insignificance beside our "Only Living," etc.

Please write without delay to arrange particulars. One dollar admittance would not, I think, be too high. But even should we put it as low as ten cents, our profits would be very large.

You see, a monstrosity like this, which everybody has often heard of, but which no one has ever seen, would attract the entire public. I'm convinced that millions of Protestants have never gazed upon a "well-authenticated" specimen of the kind, and would gladly pay for the privilege.

We don't care for tradition nowadays—tradition, nor hearsay evidence, nor disputed points of history, what we want are facts,—visible, tangible facts, and ocular demonstrations. Therefore, let's you and me trot out our priest, our genuine, Bible-reading priest, to be gazed upon by an eager throng, ever anxious for instruction and solid information.

He, of course, would be the central attraction, but mightn't we add one or two side-shows? It would be grand if you could procure one genuine forbidden-to-read-the-Bible Catholic! I would not, my dear sir, thus relegate the whole work to you, were I able to do it myself; but I am not. Your opportunities are better than mine. You say, unequivocally, "Catholics are not permitted to read the Bible by their pastors." By this I know that you have a number of intelligent and truthful Catholic acquaintances from whose combined testimony you learn the above fact, namely, that they are forbidden to read the Bible. You are more fortunate than I, for I have not a single such acquaintance. All Catholics whom I ever questioned, declare that Bible-reading is common among devout Catholics; that it is not forbidden; that it is studied in convents and colleges; that Catholic publishers get up very neat pictorial Bibles for

(Continued on Page Four)

If All Editors Told the Truth at Less Risk!

PLAIN TALK.

The Piedmont, Greenville, S. C., Aug. 23, 1916.

"The editorial 'we' gets in the way when an editor wants to voice his deepest and most sacred convictions. That is why I occasionally drop the 'we' and write in the first person singular.

"When fresh, damp mud gets on your clothes, if you attempt to immediately remove it, you invariably make the mess worse, whereas, if you wait till it dries, it can be taken off with comparative ease.

"There has been mud, the dirtiest, filthiest kind of mud, in Greenville politics. I have been waiting for it to dry a little before I did my duty in attempting to remove it.

"If I were governed by policy, I would keep silence, for those for whom I will now speak are few in this community and their detractors are many and active.

"But, if I kept silent, I would lose my own self-respect, which is something I value too highly to risk its loss.

"Let me say at the beginning that I am a Protestant of the Protestants.

"I believe the greatest glory of this country—greater even than the personal political freedom and power it gives its citizens—is the right it guarantees to each individual to serve God according to the dictates of his own conscience, in any church or out of every church.

"Holding these convictions, I would be an arrant coward if I kept silent now when a vicious attempt is being made to inject religious questions into a political issue. A fundamental principle of our glorious constitutional government is that in this country church and state shall be forever kept separate, but that principle is trampled into the dust when an attempt is made to decide a political issue upon religious grounds.

"The chief allegation against the Catholic Church used to be that it had persecuted those who dissented from its teachings and disputed its authority. That argument could never be successfully used with the man who read enough to know that most of the older Protestant denominations had been guilty of equal persecution, where they had had the power.

"Usually in this country at this time the allegation of those who inject the religious issue into politics is that the Catholics are in politics. The homeopathic principle of medicine is to cure a man of a disease by giving him more of the disease. The principle is expressed, 'Similia similibus curantur,' or 'like cures like.' But, if it were true that Catholicism is in

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Children's School and Playground

CALENDAR FOR THIS WEEK.

24. S. 15th after Pentecost.
25. M. St. Firmin.
26. T. SS. Cyprian and Justina.
27. W. SS. Cosmas and Damian.
28. Th. St. Wenceslaus.
29. F. Dedication of St. Michael.
30. S. St. Jerome.

Learn the Answers to the Questions which follow; also learn the meaning of terms frequently used in connection with our religion.

Is the preface of the Mass always the same?

Which preface is said on most Sundays of the year?

What is a parable?

Mention a few very touching ones uttered by our Savior.

What do the initials O. F. M.; O. M. I.; O. S. B.; S. J.; O. S. A., mean, as applied to religious orders?

NOTABLE EVENTS IN CHURCH HISTORY.

A.D. 300-1900.

305—St. Antony, Patriarch of Monks, leaves his solitude, and founds his first monastery.

312—Apparition of the Cross to Constantine, and defeat of Maxentius.

313—Conversion of Constantine.

314—Council of Arles, at which three British bishops were present.

325—First General Council at Nicæa against the Arians.

326—Finding of the True Cross and other relics of the Passion by St. Helena.

361-63—Persecution under and death of Julian the Apostate.

380—End of the great persecution, lasting forty years, in Persia.

386—Conversion of St. Augustine, Doctor of the Church.

390—The Emperor Theodosius submits to the penance imposed by St. Ambrose.

393—List of the Canonical Books of Scripture decreed at Council of Hippo.

Answers of Baltimore Catechism Clearly Explained

How can we make a good examination of conscience?

We can make a good examination of conscience by calling to memory the commandments of God, the precepts of the Church, the seven capital sins, and the particular duties of our state in life, to find out the sins we have committed.

This method gives order to our examination, and hence to our confession. However, those who go to confession frequently need not follow this method.

What should we do before beginning the examination of conscience?

Before beginning the examination of conscience we should pray to God to give us light to know our sins and grace to detest them.

Since it is question of receiving a sacrament, we must go about the work seriously; then, since the devil, who has done his best to lead us into sin, does not want us to rid ourselves of our sins, we should pray to Almighty God both for light to see our sins, as He sees them, and for the grace and strength to confess them properly, as well as to be thoroughly sorry for them.

What is contrition, or sorrow for sin?

Contrition, or sorrow for sin, is a hatred of sin and a true grief of the soul for having offended God, with a firm purpose of sinning no more.

Our sorrow is largely determined by our firm purpose of amendment. It cannot be said that we are truly sorry for our sins, if we are not disposed to do our best to give them up; and sorrow is the principal requisite for a good confession.

HOLY COMMUNION.

The word Eucharist means thanksgiving. This adorable Sacrament was founded by our Blessed Lord at His last Supper when He took bread in His hands and said, "Take ye and eat, this is My Body," and taking the chalice into His hands He said, "Drink ye all of this, for this is My Blood which shall be shed for many unto remission of sins. Do this for a commemoration of Me." Whenever a priest says Mass he uses these words, and our Lord deigns to come down from heaven, and to be present mysteriously in the bread and wine over which these words are said. So when we receive Holy Communion we miraculously receive the Body and Blood of our Lord. He really comes to us. What an honor! If a great king were coming to visit us how careful we should be to prepare our house for His coming. We should be all impatience and would say, "Who am I that this great king is coming to visit me?" Ought we not to prepare our souls well for our Heavenly King's visit to us? Think how dreadful it would be if a great king came to visit us, and we invited him into a dark dungeon. This is what we do when we make a bad communion; when we ask our Lord into a heart which we have not given wholly to Him, loving Him and keeping His commandments. Alas! "He that eateth and drinketh unworthily, eateth and drinketh judgment to himself." But perhaps some of you have not yet made your first Communion. If you have not you should often make a good spiritual Communion. Do you know what that is? It is to ask our Lord to come to you in spirit. A good spiritual Communion is very pleasing to our Lord. A Saint once had a vision in which she saw the spiritual Communion in silver vases, and real Communion in gold ones.

When you receive Holy Communion our Lord is with you just as much as He was with those little children whom He blessed and said, "Suffer little children to come unto Me, and forbid them not, for of such is the kingdom of Heaven."

"Speaking of riddles, Mr. Jones," said a Chicago landlord, "can you tell me the difference between a beefsteak and a shingle?"

"No."

"Then I'll broil you a shingle hereafter every morning for breakfast instead of a beefsteak."

Subscribe for "Our Sunday Visitor."

BUREAU OF INFORMATION

(Continued from Page Three)

The Church did not condemn Galileo for teaching that the earth revolves around the sun. This astronomical truth was taught by Copernicus, a Catholic priest in good standing, before Galileo. Church officials, yes, but not the Church condemned Joan of Arc. Her judge was a weak tool of the English, bribed by the latter to put the Maid to death. She appealed to the Pope; her appeal was disregarded, in violation of law—disregarded for the reason that her jailors knew Rome would not have condemned her. Rome rehabilitated her good name, not 500 years after, but very soon after her condemnation.

If the Socialist Labor Party is absolutely necessary to the economic and social salvation of the world, what a long time this poor old world will have to wait to be rescued! At the rate at which the S. L. P. is growing, in what future eon will the disinherited toilers fall into their inheritance?

The Socialist labor warfare, that the Church opposes, is a peaceable, a bloodless warfare. The aim of this struggle is to educate, organize and prepare the world's workers to seize, to hold and to own collectively in their own interest the land on which they live and the industries in which they work, so that they may possess and enjoy the full fruits of their labor, make themselves masters of their own lives, their own destinies, establish equality of opportunity for all, eliminate the labor market and the merchandize status of labor-power, and banish poverty and its attendant evils forever from the world. This organization of the world's workers to wage this warfare will necessarily be two-fold industrial and political. The industrial organization will be for the purpose of seizing, holding and managing the industries. The political organization of the workers is to enable them to carry on their propaganda and prepare themselves for their task in a legal and constitutional way. This is the kind of warfare waged by the S. L. P., a kind of warfare, it seems to me, entirely worthy of the smiles of Heaven and the benediction of God; but it is the warfare the Church finds it in her heart to condemn, denounce, hinder and harass as much as she can without, of course, venturing to pronounce officially and in a binding manner her decision against it. She does not wish to condemn Socialism officially. Such condemnation might seriously embarrass her in the future. "Fools rush in, where angels fear to tread." And the Church is no fool.

As to the peaceful and just campaign of the S. L. P., and its generous promises, made for future delivery, we may remind our questioner that we are not powerfully impressed by mere words. It is easy to talk about a workman's utopia that will attract the smiles of heaven; but what, in the name of sober truth, has the S. L. P. done in the past, what is it doing now for the workingman? Has it ever accomplished the least good thing? As to your just warfare, let us hark back for a brief moment to our first number: how are you going to get the land and the industries away from their owners and into the hands of the laborers? Steal them? That is the only method you can suggest. If you begin your wonderful transformation by wholesale robbery, do you think the "benediction of God" will rest upon it? Why invoke God now when you have been telling us right along in your defense of the materialistic conception of history, that there is nothing higher than matter? Why speak of heaven's smiles, when heretofore you ridiculed religion and its teaching of heaven and hell as the invention of priests dancing to the whip of their capitalist masters? All of you Socialist propagandists seem to have a dual personality: is it that you need the one make-up of pious believer to dupe ignorant Christians? The Church has officially placed herself on record in the condemnation of your kind of Socialism. And she continues to condemn it every time she repeats the First, Sixth and Seventh Commandments. In one thing you are right: the Church is no fool; and we hope you will learn to say the same of its membership.

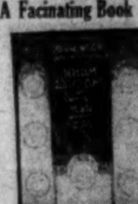
HBAF—It is sinful to allow this privilege. Many non-church members have never had explained to them why it is, but your earlier instruction is correct. He should think far more of you for wanting to be good. You view the other matter, namely, that of his conversion, too indifferently. Let him understand that you want Almighty God to look favorably upon your forth-coming marriage, that you want Him to bless it. Now the Almighty is immensely more interested in a union of souls than of bodies, in a oneness of faith between the married couple than in any other unity whatsoever.

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59 E. 83rd St., New York City, for a copy of

"A Campaign of Calumny"

This well-bound and beautifully illustrated booklet exposes completely the recent

"Charities Investigation"

Hebrew Writer Bitterly Condemns Mixed Marriages

(Continued from Page One)

and division of the household, the broken heart of the old Jewess, one Yom Kippur eve, sighed its last on earth, and went to its rest. To his dying hour the son will do bitter soulpenance on that day of days. The daughter, a young woman of brilliant attainments and aspiring life, is outspoken enough on the subject. Two of her brothers have married Christians, and one is paying attentions to a Jewess. 'We are the most unhappy household on earth. I am forbidden entrance to the homes of my sisters-in-law, because of my posible influence on my nephews; and my youngest brother has been banished from home because of his intention to marry a Jewish girl. As for me, I intend never to leave my father.'

"Another case of intermarriage can be recalled, where neither the man nor the woman before marriage owned to any religious convictions whatever. 'Little free-thinker' and 'old atheist' were their favorite terms of endearment. Yet, in the course of years, when sorrow and burdens left their heavy traces, as they do on all human beings of whatever race or creed, each showed a desire to return to the faith of early youth. Consideration for each other prevailing with them, both will in all likelihood live on to the end, a saddened pair, estranged in soul, and bound to each other only by a lifetime of irremediable heart sickness. In this case it is the wife who suffers most; in general, men are less prone than women to the despair that follows upon spiritual loneliness.

"Of only one remembered instance can it be recorded that a modicum of happiness has fallen to the lot of two human being born into different faiths who became man and wife; and that is because absolute indifference to religion and ignorance of all creeds whatsoever have combined for many years to keep the couple and their children united and happy. 'Where ignorance is bliss, 'tis folly to be wise.' Yet even this ideal couple has lately developed symptoms of religious effervescence. 'Do you know,' said the still pretty, lisping wife, 'I've been thinking the children ought to be brought up to some religion, and I want Joe to join either a church or a temple, I don't care which.' As yet, the faith that is to have the pleasure and honor of welcoming into its fold this pair of brainless lost sheep is a matter of much rollicking fun and laughing discussion in that household."

Falsehoods Circulated by "Patriotic Bulletin" Exposed, etc.

(Continued from Page One)

death because of heresy, while Protestant churches have conducted such an inquisition.

BULLETIN: **Therefore, no loyal Protestant or Patriot should ever vote for Catholics for any public office whatever, and with the proper information before them at election time, no loyal Protestant or Patriot will do so.**

ANSWER: You are here advocating that Protestants do what, above you blame the Catholics for doing, though, as I have shown, Catholics are not doing it. We are absolutely convinced that your charges are made with no sincerity, and that you, and neither Catholics nor Protestants as such, are the ones interested.

BULLETIN: It is the purpose of keeping the Protestant and Patriotic voters of this county informed as to what candidates for public office they may conscientiously support, work for and cast their votes at election time, that the Patriotic Bulletin is published just prior to the various elections. The Bulletin is mailed to any address for only ten cents a year—barely enough to cover cost of printing, addressing and mailing. Your subscription is earnestly solicited. Please help our good work along.

ANSWER: We trust that those who have been duped by you, and who are now reading these exposures, will see to it that your "Bulletin" will not thrive, because it is not only a trouble-maker, but a disseminator of the grossest falsehoods.

BULLETIN: The Catholic Review—"When a Catholic candidate is on a ticket and his opponent is a non-Catholic let the Catholic candidate have the vote—no matter what he represents."

ANSWER: There is no "Catholic Review," and if there ever was one it never made such a statement; if you have proof that it did, present your claim to us for one thousand dollars.

BULLETIN: Catholic Sun—"The Pope has given the order to make America Catholic. The first step in the making will be the election of one of the American Cardinals to the Papacy; the removal of St. Peter's to Washington; Cardinal Gibbons to be made president, and every non-Catholic will be driven out of the army and navy."

ANSWER: No Catholic paper ever made this statement, unless it was intended as a ridicule of the silly fears of our enemies. The same reward is offered by us if you prove otherwise.

BULLETIN: Priest Hecker in the Catholic World—"The Roman Catholic is to wield his vote for the purpose of securing Catholic ascendancy in this country."

ANSWER: "Priest Hecker" has been dead many years; but even then, we should be pleased to have the year and month of the issue of the **Catholic World** in which these words appeared. To make a long story short, we ask you for proof of the genuineness of the other alleged utterances of Catholic editors, clergy, or bishops, printed in your "Bulletin." We offer one thousand dollars reward for proof that Lincoln, Lafayette, etc. made the statements attributed to them by you.

Our Sunday Visitor Charities

HOME MISSION SEMINARY FUND.

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Meade, Kan. (Sunday school)	2 00

DR. MATTFELDT A CATHOLIC.

Dr. Charles L. Mattfeldt, of Catonsville, a former president of the Board of Baltimore County Commissioners and formerly one of the leading laymen of the Lutheran church in Maryland has become a member of the Catholic Church. Dr. Mattfeldt was at one time connected with Salem Lutheran church, at Catonsville, and took an active part in its affairs. He was recently seriously ill, and was a patient at St. Agnes' Hospital, conducted by the Sisters of Charity, and it is stated that his interest in the Catholic faith was first manifested while at that institution. Dr. Mattfeldt stated yesterday that his change in religious faith was taken after mature consideration, and he has acted in accordance with the dictates of his conscience.

THE NATIVE AND THE HYPHEN BOTH TRUE AMERICANS.

By Elias Lieberman.

I am an American.
My father belongs to the Sons of the Revolution;
My mother, to the Colonial Dames.
One of my ancestors pitched tea overboard in Boston Harbor;
Another stood his ground with Warren;
Another hungered with Washington at Valley Forge.
My forefathers were America in the making:
They spoke in her council halls;
They died on her battlefields;
They commanded her ships;
They cleared her forests.
Staunch hearts of mine beat at each new star
In the nation's flag.
Keen eyes of mine foresaw her greater glory:
The sweep of her seas,
The plenty of her plains,
The man-hives in her billion-wired cities.
Every drop of blood in me holds a heritage of patriotism.
I am proud of my past,
I am an American.

I am an American.
My father was an atom of dust,
My mother a straw in the wind,
To His Serene Majesty.
One of my ancestors died in the mines of Siberia;
Another was crippled for life by twenty blows of the knut;
Another was killed defending his home during the massacres.
The history of my ancestors is a trail of blood
To the palace-gate of the Great White Czar.
But then the dream came—
The dream of America.
In the light of the Liberty torch
The atom of dust became a man
And the straw in the wind became a woman
For the first time.
"See," said my father, pointing to the flag that fluttered near,
"That flag of stars and stripes is yours;
It is the emblem of the promised land.
It means, my son, the hope of humanity.
Live for it—die for it!"
Under the open sky of my country
I swore to do so;
And every drop of blood in me will keep that vow.
I am proud of my future.
I am an American.

—Everybody's Magazine for July.

THE FREEDOM OF THE PRESS.

"We have been receiving without any fault on our part a dirty four sheet under the title the "Menace." It is well called as it is a menace to common decency. It comes without a stamp, having been undoubtedly sent at pound rates with no mark of being a sample copy. That such a paper is printed and allowed the freedom of the mails is a serious menace to decency. However such a fool sheet cannot injure other than the cause it pretends to fight. All religions and all people came to our flag with the promise of religious freedom and for our P. O. Department to allow such a rag to use the mails with decent literature speaks badly for the department. We hardly think that under a republican administration it would be allowed. We are not in favor of any such freedom of the press."—**Tropical Topics, Modello, Dade County, Fla., June, 1916.**

WHAT SHALL WE DO WITH THEM?

By John Jerome Rooney.

(In the debate on the federal child labor law a congressman asked: "If they do not work (fourteen years) what shall we do with them?")

We shall bring them where the waters are running thro' the meadows;
We shall lead them to the hilltops, where the morning sunshine glows;
We shall take them to the woodland paths, all checkered o'er with shadows,
When the catbird chatters gayly and the honeysuckle blows.

O, we know where to take them, our sisters and our brothers,
When the black door of the factory is closed to them for aye;
We shall lead them to the Land of Youth, beside their happy mothers,
By the living Springs of Freedom, beneath God's friendly sky.

The verdant vale of Knowledge shall open wide her portals;
The silences shall bless them as they pluck her wonder-flowers;
And the tender souls of mortals shall shine as the immortals—
For "of such as these the Kingdom is," these little babes of ours!

A barrister in a court of justice, examining a female witness, said: "Facts are stubborn things."

Witness: "Yes, sir, and so are women; and if you get anything out of me just let me know it."

Barrister: "You'll be committed for contempt."

Witness: "Very well, I'll suffer justly: for I feel the utmost contempt for every lawyer present."

Judge (discharging prisoner)—"And in the future see that you keep out of bad company."

Prisoner—"Thank you, your honor; you won't see me here again."

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After Dinner Story

"In the Path of the Conquerors"

A Romance of Spain's Great Day

Written for O. S. V. by Mary Brabson Littleton, Chattanooga, Tenn.

CHAPTER I.
San Jago.
(Continued)

Well pleased, Velasquez with the Duchess and Narvaez withdrew, while Olivarez began over and over again his epistle to Dona Ysabel. While absorbed in this task an Indian, swift of movement and graceful as a leopard cat, entered the doorway. Her little moccasined feet made no sound on the stone pavement, so that she stood for some time unperceived. Her dusky cheeks were painted red, her long black hair was garlanded with wild flowers, her dress was of doe skin, held together on the shoulders with thorns and belted with a beaded girdle, across her back was flung a bow and quiver of arrows, while with one hand she held by a leathern strap a tame mountain lion.

"Inigo," she said, in a voice clear and ringing as that of a meadow lark, and again "Inigo"? But as he did not look up she advanced with soft stealthy steps and stood with smiling confidence between him and the portrait to which ever and anon he lifted his eyes as he wrote his letter.

"Iola!" he cried, dropping his pen, "what brings you here this day of all days in the year?"

"I love thee, Inigo," said the girl, looking at him with passionate adoration. "How canst thou ask me why I come to thee?"

"Did I not tell thee to keep away from the white man's settlement?"

"Yesterday thou didst not come to see me, Inigo. Why?"

"Because," said the Conde, "I am tired to death of Indian things and Indian ways."

"Bulubi, Inigo; he is brave and strong; yesterday he killed a deer, in his little canoe he rides the surf like the spirit of the storm."

"I wish, Iola, you would not call the boy by that heathenish Indian name. Why canst thou not remember to call him Felipe?"

"Felipe, then if you wish, sits in the door of our tent and watches for thy coming, Inigo. Thou art to him as to me the light of day."

"Go now back to your tent, Iola; I am very busy. I will come to see you after a while."

The girl stood looking at him for a moment, then turning to go, said: "Thou dost not today hold me close to thee, Inigo, or say that my lips are like red wine. What has changed thee, my Lord?"

"I am busy now, Iola; go away. I will come tonight, and eat with thee."

Turning to leave the room, Iola noticed for the first time the portrait of Ysabel. Gazing at it with admiration, she cried: "A picture of the Mother of God." Taking the garland of flowers from her hair she laid it as an offering on the easel, then clasping her hands she knelt down and said with childish devotion: "Hail Mary, full of Grace; the Lord is with thee; Blessed art thou amongst women —"

"Iola," cried the Count, sharply, "that is not a picture of the Blessed Virgin. It is a Spanish lady."

Iola arose and asked, "Is she your sister, Inigo?"

"No, she is a princess that lives far away across the seas in the land of the mighty Emperor."

"I am glad," said Iola; "I am glad that she lives far away." Then laying her hand on the lion's head she continued, "Leon and Iola are alike. Wild things call to us, the mountains understand us and the forests speak to us. Beautiful far away is like your people, Inigo."

The Conde sat for a while lost in thought, then he said, drawing Iola towards him and stroking her hand: "Iola, dost thou love me?"

"Iola hath made her people to serve thee. She hath filled thy chests with gold and pearls; she hath given herself to thee to do thy bidding; she hath forsaken her gods for thy God."

"I know that thou lovest me as savages love, my Carib Princess; but I mean, canst thou love me as Christian women love, as beautiful Faraway would love me; canst thou make a sacrifice to please me?"

"Iola can do all and more than any other woman can do for thee.'

"Then make me a promise."

"Iola must first know what she promises. Her promises can never be broken."

"I am going away for a while. Promise that thou wilt not ask where I am, nor come near the white man's settlement until I send you word that I have returned."

"Goest thou to war?"

"To war, Iola, to conquer a far off nation."

"Take me with thee, my Chief. I speak the languages of many tribes; any Carib warriors are swift and sure with their arrows. With her people Iola is a mighty Princess, and can be of service to thee."

"I cannot take thee with me this time, my beautiful; thou must consent to see me no more for a year and a day, when I will come to thee as an Indian chief to his wigwam with scalps at my belt and blood on my sword, and kiss thee thus, and thus and thus," he said, pressing fiercely the girl's lips. "Now go away."

The lion had stretched his sinuous length upon the pavement and Iola seating herself upon him rested her elbow on his huge head, and, fixing her dark eyes on Inigo, said, plaintively: "When thou dost not come to Iola, there is a dreariness in her heart, the night winds moan and the dead things in the sea call to her; her feet refuse to dance, and she feels old, old and ugly, like the squaws that Chief Caribbee casts away for younger wives. When thou art with her, Iola's feet are light, the morning stars sing and the spirit of the waves is glad."

"One year is a short time, Iola; it will pass swiftly. I will come tonight to see thee. Watch for me, when the moon rises red over the hills I will be at the door of thy tent."

Iola arose and silently turned away; with instinctive fears she guessed that all was not right with Inigo, and turning the lion loose at the door she returned and hid herself behind one of the large palms that grew in the court-yard of the castle of Storms.

Olivarez paced up and down the floor, stood before the portrait of the lady Ysabel, took up his pen to write, threw it down again, then said aloud: "Iola or Ysabel, which one shall it be? Why may I not have both of them, one for the Moor, one for the Spaniard; Ysabel for my palace, Iola for my wigwam in the depths of the forest; Ysabel for ambition, Iola for romance, and for the Arab in my nature that loves the magic and the mystery of her wild free spirit. Yusuf was accounted the most illustrious of the Moorish sovereigns; in his harem were fifty of the most beautiful women of Islam; why should I be so different from my royal ancestor? Why this vacillation?

"Inigo, Conde de Olivarez, Captain General of the Colonial Armada, Duke of Valdelflores, Lord of Bovadilla and King of New Grenada,—courage! Ambition thou bright star of Mahomet, I will follow thee."

Seating himself again at the table he wrote the letter to Dona Ysabel de Bovadilla, and havnig sealed it, left the court to give it to a messenger. When he returned he found to his dismay the portrait of Ysabel cut from top to bottom and on the floor a little jewelled handled, Moorish dagger which he had given to Iola.

CHAPTER II.
Granada.

"But over all the rest supreme,
The stars of stars, the cynosure,
The artist's and the poet's theme,
The young man's vision, the old man's dream,
The City of the Moor."
—Longfellow.

"Granada is as a silver vase filled with emeralds and jacinths."

"Granada is as an emerald set with pearls."

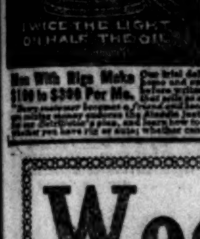
So wrote the poets of the days of Yusuf, believing that the Mahomedan Paradise was suspended directly over the mountains and valleys of Andalusia. Here had they builded that sumptuous palace, the Alhambra, without; a fortress, within; a revelation of such marvelous elegance and beauty as to give rise to the belief that it fulfilled a prophecy of Scripture quoted in the Koran. "Behold I will lay thy stones with the fair colors and lay thy foundation with sapphires." Here had the crescent waved in splendid evidence of Mahomet's boast, "The sword is the key of Heaven," and here had Islam fallen, after an aggressive warfare of 700 years, by the faith and courage of the Spaniard.

"Woe is me Alhama" so lamented the remnant of Moors and Jews that yet like shadows inhabited conquered Granada at the time when Charles V to please his Queen and to give his Spanish subjects proof of his devotion to their interests, fixed his abode in the Alhambra.

Granada was at this time as a city, but yesterday vacated by its builders; as in the days of Muly Aber Hassen the city was encompassed by a wall flanked by one thousand and thirty towers; its fortified castles builded on the summit of hills in the wild mountain passes and among the cliffs showed the rough exterior and the light, elegant, voluptuous interior decorations which characterized the Moresco architecture. The Vegas yielded the abundance forced from nature by Moorish skill and industry the fountains and aquaducts builded by them distributed the sparkling waters of the Zenil and the Darro, the plazas bloomed with the myrtle and the rose planted by the dusky slaves of the eastern despots. The Vivarambla as in the days of Yusuf was the place of joust and tournament, while most of the churches were mosques, purified and dedicated to Christian

(Continued on Page Four)

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Bureau of Information

Questions are answered, as far as possible, in the order received; hence those who seek information through this Bureau must not become impatient if the answer to their queries does not appear for several weeks after we receive same.

Always direct questions to BUREAU OF INFORMATION or to DEPT Q. in separate envelopes. Questions should never be written on same sheet with subscriptions.

What must one do to gain the Indulgences attached to the Way of the Cross when one has a crucifix blessed for the Stations of the Cross?

Say twenty times the *Our Father*, the *Hail Mary* and the *Glory be to the Father*, etc., whilst holding the crucifix in the hand, one for each station, the others for the intention of the Church, etc.

In my past life I committed a sin that always causes me worry and uneasiness of mind. Is this a sign that it was not confessed properly?

If you know that you have confessed this sin, this worry and uneasiness occasioned by the consciousness of having committed this sin should not be regarded as a sign that the sin was not confessed properly. This is one of the punishments of sin. It may also be regarded as a grace urging us to make amends for the past by good works and also deterring us from committing like actions in the future.

If one received the Sacrament of Confirmation without first going to Confession, would that be a mortal sin?

Confession would be necessary before receiving Confirmation in case of those who are conscious of being in a state of mortal sin.

Must a young girl, who desires to enter a convent, pay any certain sum of money?

Generally speaking, no entrance money is required from candidates for admission to Catholic Sisterhoods; though there are a few exceptions to the rule. Even in such cases, however, a certain vocation for the religious life and other considerations, such as marked piety or abilities in the candidate, frequently are accepted in lieu of what may be termed her dowry when she seeks to become a bride of the Church.

A handbook of history in use in the public schools informs us that the name "Protestant" originated in a protest against the interference in matters of conscience of the Pope and Emperor Charles V. Is this the correct origin of the word?

No; in the year 1529 an assembly of Lutheran and Catholic princes and nobles was convened at Speier in Germany for the purpose of establishing a peaceable *modus vivendi* between Protestants and Catholics. It was decreed that both religious parties should be permitted the free and undisturbed exercise of their religion throughout the various provinces of the empire. The Lutheran princes protested against this arrangement as conflicting "with God and His holy word." These were known as "Protestants," and in course of time the word came to be applied to the different sects which had broken away from the Catholic Church.

During the Cultur-Kampf against the Church in Germany, planned and conducted by Bismarck, the charge of religious intolerance was brought up against the Church in the course of a debate in the German Reichstag. The great Catholic leader, Windhorst, made answer as follows:

"Have you then forgotten why it is that you are called Protestants? Have you forgotten what took place at the Diet of Speier in the year 1529? It was there agreed that all disputes should be suffered to rest until the holding of a general council, that the princes who had introduced the so-called reformed religion should be free to maintain it, but that their Catholic subjects should be guaranteed religious toleration and protection. And though the project found favor with Melancthon, the mildest of the Reformers, the Lutheran princes came together and drew up a protest, in which they expressly declined to accede to the clause regarding tolerance towards Catholics, inasmuch as it was contrary to the teachings of their preachers. They furthermore declared that they could not permit the 'Romish' mass in their dominions, their preachers having proven that the same was contrary to the Gospel. From this protest has sprung your name; and when we consider its purpose, it must ever remain as a proof that you were intolerant from the beginning."

If Christ came down on earth to suffer and die for our sins, why did He pray to have "This chalice pass from Him"?

Christ came down upon earth as God-man, and suffered as the God-man. However, only the human in Him could actually endure suffering, and the human in Him naturally shrank from the sea of suffering which was to overwhelm Him in His Passion. Only a few days before His crucifixion, He said to His Apostles, "Come, let us go up to Jerusalem where the Son of Man will be mocked and scourged and spit upon, and put to death." He yearned for the opportunity to give the world this proof of His love, to redeem souls, and to make reparation to His Heavenly Father for the sins of the world; yet when He sank under the agony in the Garden, He prayed as *man* that the chalice might be removed from Him if the same ends could be served without the afflictions which awaited Him on the next day. You seem to forget, however, that His prayer was not absolute, that He used the words "nevertheless, not My will but Thine be done."

When was the order of the Sabbath changed?

The change of the day of worship from Saturday to Sunday took place in the days of the Apostles, as is plain, from several passages in the New Testament.

Why, and upon what authority was it done?

The Church, which was commissioned to rule in God's name, had the authority to change the day, since this belongs to the ceremonial part of the Commandment, which requires that one day out of seven should be set aside for public worship of God. The substance of the law could not be changed, and this was not changed.

Why the Sunday instead of Saturday?

There are several reasons, some of which are: (1) The Jews, who were the first converts to Christianity, insisted on observing all the important ordinances of the Old Law, and there was no better way of impressing them with the truth that the Old Dispensation had come to an end with Christ, and that a new international religion was inaugurated. The changing of the day of worship would, better than anything else, bring home this truth; (2) God Himself, chose the first day of the week for the most important events in the New Law. Christ Himself chose this day for His glorious Resurrection, which set the seal of divinity on His character and His work. The Holy Ghost chose this day to come come down upon the Apostles.

May I say the Mass prayers for the Poor Souls every Sunday?

Yes.

When praying for some favor must the desired favor be mentioned every time the prayer is said?

No, your intention perseveres.

If someone has a Mass said for me, will it do me as much good as if I had it said myself?

The Mass *could* help you just as much, but might not, because your own thoughtfulness and sacrifice might dispose you better for the fruits of the Mass.

If I must stay away from Mass and desire to supply the omission by saying the Mass prayers at home, when would be the proper time?

During the time a Mass is being said at your parish church.

What prayer must be said when I want to offer up Holy Communion for the conversion of others?

The offering of the Communion itself is the most powerful prayer.

Can I add an intention of my own to the morning offering, made to the Sacred Heart?

This offering includes your own intentions. You pray for the intentions of all associates, including yourself, and the millions of other members pray for you.

When one has sinned and cannot go to confession, will an act of contrition suffice as a disposition for a Spiritual Communion?

Yes.

Please tell me the best way to pray for the conversion of sinners.

Any prayer to Jesus crucified, or to the Sacred Heart, or to Jesus in the Blessed Sacrament.

Publication of thanksgiving for prayers answered is requested by many of our readers.

L. G.—Yes, to the first three questions; no, to the fourth.

"Johnny, aren't you getting into the habit of asking questions about things in which you are not really interested?"

"Maybe. But that's what our teacher does."—Washington Star.

"Brother Johnson, I'm surprised to find you fishing on the Sabbath!"

"Oh, that's all right! I'm just sitting here resting. I did all the work yesterday when I dug the bait."

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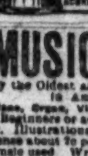
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To buy land in a Catholic community in Ness and Trego Co., Kans., at from $12.50 to $40 per acre on good terms. This land where properly farmed has produced enough wheat to pay the highest price named each year for the past 3 years. Corn has made from 25 to 65 bushels per acre, oats from 25 to 80 bushels. Other crops in proportion. Write for list. V. E. WEST, Real Estate Dealer, Ransom, Kans. Reference, Father Martin, Ransom, Kansas.



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Several good farms for sale or for rent. Close to Catholic church with resident pastor. Good opening for tile factory. Address: REV. W. P. WALSH, Pastor, Murdock, Minnesota.

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OUR SUNDAY VISITOR

Issued Weekly by
OUR SUNDAY VISITOR
Huntington, Indiana

REV. JOHN F. NOLL, LL.D., Editor

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HUNTINGTON, INDIANA, OCTOBER 1, 1916.

Rome, May 17, 1914.

"Rendering very great thanks to our beloved son and priest, John Noll, and imploring the Lord to grant him every favor and blessing for his services, we most lovingly impart to him, as a testimony of our especial good-will, the apostolic blessing; which we likewise extend to all who write for and read his paper.

POPE PIUS X.

Apostolic Delegation, 1911 Biltmore St., Washington, D. C., April 27, 1913.

The nature of your work tends to supply, in a popular and practical way, the religious needs of both the Catholics and non-Catholics.

With pleasure I congratulate you on this good work and express my hopes that your success will continue to increase.

With best wishes I am, sincerely yours in Xto.,

✠ JOHN BONZANO, Archbishop of Melitene, Apostolic Delegate.

Dear Rev. Father: Fort Wayne, Indiana, March 29, 1913.

Your work of bringing home to our people the better knowledge of the teachings of the Church, and of informing non-Catholics of the claims of Holy Mother Church, is truly an apostolic work, worthy of the highest commendation and encouragement. To furnish a weekly paper, for an annual subscription of 50c, appears to me to be most remarkable.

Devotedly yours in Domino.

✠ H. J. ALERDING, Bishop of Fort Wayne, Indiana.

THEIR INSINCERITY.

We have frequently offered $1,000.00 reward for proof that the Catholic Hierarchy of the United States is occupied in the least degree with politics, but our money has never been called for. Yet the "Guardians" and other self-styled patriotic orders base their very reason for existence on this wholly unfounded charge. If they be really half sincere in their campaign to keep the clergy out of politics, why do they not wage it against the clergy of the opposite camp? Following is a sample of hundreds of news-items which are brought to our notice from every part of the country:

CHURCHMEN COMBINE FOR POLITICAL FIGHT.
(From New York American, Sept. 14, 1916).

"Members of the North Jersey Evangelistic Association, the Bible Class Societies and the churchmen of Paterson, N. J., have combined to support candidates they have selected for vacancies on the Board of Aldermen. Political meetings are scheduled in many Paterson churches behind the move."

When the American Federation of Catholic Societies met recently, it took special care to go on record as being unalterably opposed to a Catholic Party.

OUR LABORS NOT IN VAIN.

In the Catholic Sentinel, of Portland, Ore., Sept. 14, 1916, we noticed what is, to us, a very consoling allusion, in the following obituary:

"Spencer N. Johnson, an old-time resident of this city and county, died on Sunday, September 3, after an illness of a few days. He was about seventy years old. He is mourned by his widow and many friends. The funeral was held Tuesday afternoon from St. Mary's Catholic church, the Rev. Father Waters officiating. Interment was in Greenwood cemetery. He was received into the church shortly before his death. He claimed his conversion was brought about by reading the OUR SUNDAY VISITOR."

A CALUMNY.

The "Guardians" of Chicago were extremely active again this year prior to the recent primaries. They sent to thousands of voters by mail copies of a circular calculated to show that, contrary to the state constitution, public money was being spent to support religious institutions, and representing that this one grievance was sufficient reason for the existence of such an organization as the "Guardians."

Now, if the state constitution were really being thus violated, it would require no secret, oath-bound body of men to alter the situation. There exists no fear, among the general public, of depriving Catholics of special privileges; in fact, there are millions who now openly seek to deprive her even of her rights.

But does the state support the Catholic institutions listed on the "Guardians'" circular? Judges of courts merely place delinquent or homeless children where their parents prefer to have them placed, and pay a small weekly allowance toward their board. This is done solely from motives of economy, the state finding it cheaper to place its wards in institutions already existing than to found new homes for them. No one could expect that a Church institution would board and care for wards of the State free of charge.

Ex-Governor Philipp, only two weeks ago, (on Sept. 14, 1916) hinted at the reason for the action of the Chicago authorities, in placing its wards in existing institutions, when he said, in an address to the German Evangelical Synod of North America:

"We have too much of the charity which takes $5 from a generous public and because of the overhead expenses of a system, gives only $1 to the poor.

"I think the problem of taking care of our poor would be solved if donors knew the money they gave to organizations actually was applied to relieving the distress of the poverty-stricken.

"The American public is generous. It has been doing well in taking care of its needy in spite of the extravagant system by which it is handicapped."

FATHER COAKLEY'S ARTICLES.

Many requests have come to us to publish, in pamphlet form, the articles written by Rev. T. F. Coakley, D. D., and which have been appearing in these columns under the caption "Some Inside Facts About the Catholic Church." Appreciating the convincing force of these articles, we shall cheerfully comply with the request of our readers, and expect to have the pamphlet ready within a few weeks.

THE STONEMEN DISORGANIZED.

About a year ago we read so much about the enthusiasm among the then newly organized society of the Stonemen, in Philadelphia, which both politicians and anti-Catholic agitators tried to make serve their ends. Well, now there is trouble in the ranks: some members refuse longer to be led, some are complaining about too frequent taxation, some are contending that all contributions are not accounted for. All unworthy movements come to an ignoble end.

THE WORLD FOR CHRIST

By Rev. Joseph Husslein, Associate Editor of AMERICA

CATHOLIC WOMEN'S NATIONAL MISSION ASSOCIATION.

There is a vast world movement taking place in our day. Protestant women are playing an active and energetic part in it and have mightily contributed to its advancement. Catholic women cannot, in honor and Christian charity, stand aloof. There is no one who can excuse herself for not participating in it. It is the world-wide mission movement.

Catholics indeed can have no share in the "evangelization of the world" by Protestantism. But the safety of their own missions is intimately affected by this movement and it must serve as an incentive for them to put forth all their strength in the cause of the one true Church of Christ. Is the world to be Catholic, Protestant or pagan?

The answer to this question may depend far more than we imagine upon the efforts made in this, our own generation, by us and by our children. It will depend in a very particular manner upon our Catholic women and the mission spirit that they succeed in bringing into our Catholic homes.

Protestantism is organized for a gigantic effort in the entire mission field, and particularly among the more intellectual and populous oriental nations. Protestant women are taking an important part in this vast work. The way has been laid open to these far countries and American civilization and education are beginning to play a mighty role in their development. Protestantism and modern pagan rationalism are wide awake to their opportunities. Who knows what may come to pass if the Catholic Church is alone left unsupported by her own children while the salvation of hundreds of millions of human souls is at stake.

Shall it be said by the future historian that in this great crisis of the world Catholic women have failed to do their duty, though it was pointed out to them ever so clearly and insistently? Surely not! And for this reason our National Missionary Association of Catholic Women was established.

Protestantism has been daily disintegrating more and more. Its teachers and leaders, as they themselves acknowledge, have to an appalling extent lost their faith in the Bible as the inspired word of God, though they still continue to distribute their copies of it by the countless millions. Where before Protestantism was a protest against the Catholic Church, it has now become a protest against its own traditions and former beliefs.

Yet in spite of these facts there is today a movement towards an outward unity in the mission field, a common co-operation of all the sects, agreeing to disagree upon all points of doctrine as much as they may please, but working together for this one purpose.

If, then amid this confusion of thought and in this sad decline of faith Protestant women are found to volunteer in such great numbers and to combine in mighty organizations for the mission cause, what ought not Catholic women to be willing to do, certain as they are of alone possessing the infallible truth?

But why call upon women? Are not our men sufficient for this task?

It was by woman that Christ came into the world, and it is by the women of our day that we may hope to give Him to the world again, not indeed as Mary gave Him, but spiritually as the fruit of their labors, their prayers, their sufferings, their alms and their zeal.

How indeed can it be possible for even a single Catholic woman, with the strength of faith in her heart, to be indifferent to the great mission cause? It is a work that should appeal to her in a most special way, for are not the greatest sufferers under paganism the members of her own sex? Can any woman's heart be indifferent to the fate of the little ones who are cast out by the thousands in heathen lands to perish in the streets or in the wilderness?

Should not the heart of every woman be touched by the desolation of heathenism as the heart of Christ was moved when he wept over the city of Jerusalem? Can she be unaffected at the thought of the hundreds of millions of souls whose eternal salvation is there at stake, of the souls who may be depending upon her own prayer, her own offerings, her own zeal?

Catholic women will therefore be deeply grateful to the founders of their own National Catholic Women's Missionary Association. No Catholic woman throughout the length and breadth of the land should refuse to contribute at least the yearly dues of twenty-five cents. Many may be able to send instead the twenty-five dollars required for a perpetual membership. This should, however, not mark the end, but only the beginning of their activity in the mission cause and in the propagation of this highly laudable and most necessary work.

Even where Catholic women are already interested in other Catholic mission movements, they should likewise be enrolled in their national association that they may help to give it the power and prestige which comes with numbers and success. Christ will bless this great work begun in His name, but Catholic women must individually perform their own part.

According to the Association rules, from two-fifths to one-third of the annual income will be devoted to poor home missions, the rest will be sent to foreign lands. Vestments, religious articles and altar linens will likewise be supplied to the distant chapels in missionary countries. The Association was first established under the auspices of His Grace, the Archbishop of Milwaukee. It is affiliated with the original society existing in Europe and partakes of all its spiritual advantages, bestowed by the Holy See, without losing its national independence. The directress is Miss Mary Gocski (634 Thirty-sixth Street, Milwaukee, Wis.), to whom all communications are addressed. It is to be hoped that branches of this association will soon be established throughout the entire country. It is a work greatly and sadly needed.

Readers Speak to Readers

Llano Grande Camp, Tex.,
Aug. 24, 1916.

Dear Father Noll:

I am sitting in my tent tonight with the strains of "On The Banks of The Wabash" coming softly to my ears, played by our regimental band, and just now the dear old Wabash seems a long way off.

But thanks to the publication of my little letter in your paper, in one corner of my tent lies an immense bundle of mail, Catholic papers and magazines, more than I can dispose of in camp, and the surplus I am turning over to the good missionary at Mercedes, of whom I will write later on in this letter, for here I want to thank the good people who have been so kind to send us papers, which came from twenty-eight states, also many kind letters too. I am unable, for lack of time, to thank each donor with a personal letter.

It makes us feel that the people think of us. We are here and most of us far from home and the dear ones we love, here at the call of the country, to protect the Stars and Stripes with their rich Yankee blood if need be. They are not heroes yet and maybe never will be, but they showed that the spirit of '76 and '61 is still alive. Men left the plow, the shop, the office and their loved ones on that eventful day, June 19th, when the message flashed from the White House to the National Guards in the word "mobilize." We knew our border had been threatened. Our dear ones saw visions of bloody battlefields and smoke and cannon and then a few days later those tearful farewells when we laughed to keep from crying and tried to appear light-hearted, but oh! what lumps formed in our throats. Then the days of anxiety in the mobolization camp as to where our destination was, and then the days on the troop trains, then the arrival on the border where we are today. This was not all fun; neither was the clearing the camp of cactus, etc. But they stood it, they showed they were men. The mobilization was handled in a very efficient manner and they deserve credit for it. We are as well taken care of as soldiers can expect in this great movement.

One thing can console our dear old mothers, namely, that their sons on the border are in bed at ten o'clock every night and up at 5:30 every morning. They will hardly know them when they come home tanned, with brawny muscles and broad shoulders. They will be proud of us.

But there is one sight I have seen several times that will always linger in my memory as long as I live. On a Sunday morning you can see many groups of men walking into Mercedes (3 miles from camp) to go to Mass. Arriving at the little chapel in the Mexican quarter you will find it almost filled to capacity with soldiers. There kneeling before their God, all on a level, you see colonel and major, general and private, all in the uniform of khaki. Upstairs a soldier sits at the little organ and the choir are Uncle Sam's boys; at the altar is the dear Father Janvier celebrating Mass, assisted by the two little freckle-faced altar boys, and then the sermon in Father Janvier's rich voice. Father Janvier is French (instead of Spanish as stated in my last letter) and is loved by the soldiers who recognize in him a true friend. This is a grand sight and can be seen any Sunday at the little chapel of "Our Lady of Mercy." If the folks at home could see this they would feel proud of their boys. But Father Janvier has his troubles; his flock consisted mostly of poor Mexicans (before the soldiers came) and as this is only a mission, and the poor Mexicans, because of the border troubles, have had very little work, his income has been insufficient for him.

Father Janvier still makes long trips over the plains on horseback or in a buggy. He said to me the other day: "If I only had a little Ford." Last year Father Noll donated money to buy lumber for an addition to his little school building and to make benches." I saw the work which Father Janvier did with his own hands.

Well I must close again, thanking the donors of papers and Father Noll.

SGT. L. A. CASSIDY,
Co. I. 2nd Ind., Inf.,
Llano Grande, Tex.

[Do not send papers to the soldiers, for some of the troops are being recalled; but send them to Father Janvier, Mercedes, Texas.]

Newark, N. J.

Rev. Father Noll:

Both my husband and myself are converts and both are weekly readers of Our Sunday Visitor. Shortly after my, or rather our, conversion, these little verses came to me, a little thanksgiving to the Sacred Heart. I am sending them to you in that spirit as a little thank offering if you care to put them in the paper.

Very truly yours,
HAZEL H. TOMPKINS.

A CONVERT'S PRAYER.

Dear Father, I would thank Thee
Now at the close of day,
For the blessings Thou hast given
As I journey on my way.

I thank Thee for the Father—
For Jesus Christ, His Son.
The glory of the Holy Ghost,
Blest Trinity in One.

I thank Thee for our Mother,
Who reigns in Heaven above;
That in her watchful, tender care,
We too, may share her love.

Oh make my life a blessing,
Reflecting love—Thine own.
And may no day pass without
Some little kindness shown.

And now, dear Lord, I close my eyes—
In perfect peace with Thee.
Content to trust—Thou knowest best,
For Thou my guide shalt be.

—H. H. T.

CALL FOR LADY MISSIONARIES.

A Home for working girls has recently been opened at 803 O Street, N. W., Washington, D. C. This Home supplies a need long felt by young girls, especially those dependent on small salaries.

The Home is conducted by the Missionaries of the Holy Ghost, women not bound by the vows of religion, but who voluntarily give their time and energies to the welfare of others.

The Missionaries perform works of mercy throughout the city, both in a spiritual and temporal way, and are very worthy of receiving the necessary financial assistance.

The organization has the approval of His Eminence, Cardinal Gibbons, and the Missionaries will welcome any ladies who may feel an attraction to this great work.

Commending our friends to the care of Jesus and Mary,

CITY MISSIONARIES OF THE HOLY GHOST.

September 12, 1916.

Brookville, Ind., Sept. 5, 1916.

Rev. Father Noll:

In Our Sunday Visitor of Aug. 13, a suggestion was made which, it seems to me, should be far-reaching in effect and glorious in its possibilities. You spoke of the college which might be erected and supported, if each Catholic family would contribute one dime. This small amount would cause so little sacrifice even where family needs are pressing, and, joined with many other dimes, its work might be so increased, that I hope many, many families will see in this a swift and easy way to "instruct others unto justice," and to visit those imprisoned souls who wait for the coming of God's messengers.

ANNA CARR.

St. Charles, Mo., Feb. 22, 1916.

Rev. and Dear Sir:

Commending your suggestion to have one Sunday in the year set apart upon which to take up a collection for all the mission activities of the Church, I have an additional idea to offer and, as it is not original with me, I venture to express the opinion that it is a most meritorious plan.

It is a system in vogue in one of the German Protestant denominations in this county. As well as I can remember—it is nearly two years since the preacher explained it to me—the names of all the members of the congregation, young and old, are entered in a book in alphabetical order and numbered in order, from one up. For each member twenty-six small envelopes, similar to pay envelopes, are prepared with his number on the corner of each, that is: 26 "ones;" 26 "twos," etc. On the face is also written the purpose of the collection and the date on which it is to be handed in,—every two weeks, presumably. No specific sum is exacted; every one contributing as his means, zeal or piety prompts. Some turn in their envelopes regularly, others two or more at a time, and still others hand them all in at one time,—and others fail altogether to return them. At the end of the year the pastor's book shows who have contributed, and if any envelopes of any parishioner are missing he visits the delinquents—not, primarily, for a contribution, but to keep his records complete.

The financial results achieved by this method were remarkable. I do not recall the amount, but the congregation, though small and not wealthy, contributed a sum of money for different purposes far in excess of its, presumptive, financial ability. The financial feature was, however, to my mind, of secondary value, compared to the hold the working out of the idea seems to give the pastor upon his congregation, keeping them up to their church duties and creating in the minds of the young a spirit of financial responsibility which, presumably, is fostered by their parents.

The above, crudely told, is submitted for whatever it may be worth in aiding the development of your main idea,—the establishment of a "Mission Sunday."

JAMES C. HOLMES.

IN MEMORY OF LAFAYETTE.

Washington, D. C., Aug. 30.—The birthday of the Marquis de Lafayette will be celebrated in Washington on September 6. Anti-Catholic "patriotic" societies are taking the initiative in this celebration. They would do well to remember that Lafayette was reared a Catholic, married a Catholic, and brought up a Catholic family, and that, if for a time he was a sort of free-thinking "philosophe," in his last days he retraced his steps, assisted at Mass every morning, and, when he died, was interred beside his wife with Catholic rites in a Catholic graveyard. —Exchange.

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are badly in need of Vocations, as their work has grown rapidly. They have now a Sanitarium for Women, Home for Aged Hospital, Day Nursery, and in near future will have schools. Young ladies who feel called to serve God may apply to the MOTHER SUPERIOR, The Sisters of Mercy, 125 North Lake Street, Aurora, Illinois.

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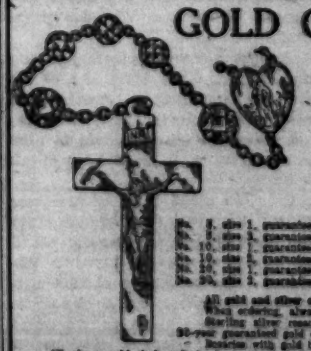
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